A

DEFENSE

OF THE

L^d Bishop of *London*.

(Price Six-pence.)

A DEFENSE OF THE L^d Biſhop of *London*;

In Anſwer to

Mr. *Whiſton*'s LETTER of Thanks to his Lordſhip.

Addreſs'd to his Grace the

Lord Archbiſhop of *Canterbury*.

To which is added,

A Vindication of the Reverend Dr. *Sacheverell*'s late Endeavour to turn Mr. *Whiſton* out of his Church. Wherein Mr. *Whiſton*'s Account of that Proceeding is conſider'd.

LONDON:

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1719.

DEFENSE

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L^d Bishop of London;

In Answer to

Mr. Wesley's LETTER of Thanks to his Lordship.

Addressed to his Grace the

Lord Archbishop of Canterbury.

To which is added,

A Vindication of the Reverend Dr. Stebbing's late Endeavour to turn Mr. Hughes out of his Church. Wherein Mr. Hughes's Account of that Proceeding is considered.

LONDON.

THE Bishop of *London's* DEFENSE: IN A LETTER TO THE Archbishop of *Canterbury.*

May it please your Grace,

THE Growth of Heresy being at present a melancholy Consideration to all the Orthodox; and Your Grace having Remarkably appear'd in your late Endeavours to prevent

vent its ſpreading; I have preſumed to addreſs this Defenſe of the Lord Biſhop of *London* to You, as its proper Patron.

One would have thought indeed, that after what his Lordſhip had urg'd againſt the Uſe of the *Ancient* Hereticks *New* Forms of Doxology, no Man would have dar'd to open his Lips or draw his Pen in their Behalf; Believing that a Regard to the Eminent Station his Lordſhip fills, the Sacred Character with which he is inveſted, and the Fear of his Epiſcopal Denunciation, of *Forfeiting all Mercy from God*, &c. might have deter'd every one from the Attempt.

But on the contrary, ſo *proud* and *ſelf-conceited* are ſome Perſons grown, as to believe that Truth and Integrity, and an Old Book call'd *The Scripture*, will bear them out in Thinking differently from their Betters: Nay, ſuch is the preſent Caſe, that one *William Whiſton*, a Perſon expell'd the Univerſity, lately under Proſecution for Hereſy, ſtrip'd of almoſt all Means of providing for himſelf and Family, and who has Nothing to recommend him but Learning and Ho-

Honeſty, has dar'd publickly to write his Thoughts upon this Subject; and to tell the Right Reverend the Lord Biſhop of *London*, the Head of a Large Dioceſe, having Many Livings to beſtow, and much to Live upon, that his Lordſhip does not know *New* from *Old*; And taking Advantage of this his pretended Ignorance, has even thank'd the Venerable Prelate, as if he, in his late Letter to his Incumbents, were a Favourer of the Old Antiquated Scripture-Doxologies, and an Enemy to the Eſtabliſh'd (and therefore more True) Forms.

To vindicate his Lordſhip from this Aſperſion; and to prevent this Suggeſtion having any ill Influence on the Publick; I give Your Grace this Trouble: In which I ſhall briefly ſhew,

What the Lord Biſhop of *London*, in his Circular Letter, intended. That his Lordſhip expreſs'd what he intended. And, That whatever he has ſeem'd to ſay to the contrary, ought to be conſtru'd agreeably to his main Deſign.

Mr.

Mr. *Whiſton* begins his Letter, with Thanks to his Lordſhip for his laudable Admonition, and ſuppoſes his Lordſhip to diſaprove the Uſe of the New Forms of Doxology, which are according to Law, and which he ſays he has oppos'd for ſeveral Years; and then expreſſes his great Pleaſure, that his Lordſhip ſhould caution againſt their Uſe, and approve his and many other good Chriſtians Conduct in that Affair.

Now, I think it plain to any Man who has read his Lordſhip's Letter, that this could not poſſibly be his Meaning. For after the Mention of his high Obligation to offer this Inſtance of their Care and Duty to his Reverend Brethren; he aſſures them, he thinks it neceſſary for the Preſervation of the very Foundations of *Our* Faith: By which his Lordſhip certainly meant the Common *Athanaſian* Faith, as receiv'd by our moſt Excellent Church, and which it has determin'd to be before All Things neceſſary to be believ'd. Nay, that this is his Lordſhip's Senſe, Mr. *Whiſton* himſelf ſeems to be conſcious of, in his very next Paragraphs; which begin with *I take it for granted*, and I *take it alſo for granted*; and conclude with, *Upon this reaſonable*

Sup-

Supposition, &c. So that all Mr. *Whiston*'s Conclusions are drawn only from what he calls a *reasonable Supposition*; 'That 'tis impossible for a Christian and a Pro-'testant Bishop, to call the Ancient and 'Sacred Doxologies of St. *Paul*, St. *Pe-'ter*, St. *John*, St. *Jude*, and those of 'the most Primitive Antiquity, *New 'Forms of Doxology*'. But that this Supposition is very far from being reasonable, will appear from hence: That his Lordship did not, in his Christian Caveat, so much as mention the Words *Scripture* or *Primitive Antiquity*, but the *Foundations* of OUR *Faith*; which Faith he expresses by a *Trinity of Persons in the Unity of the Godhead*, agreeable to the Common *Athanasian* Creed, and about which the Scripture has not said one Word. The Unreasonableness of this Supposition will farther appear, when 'tis consider'd, That the Learned and Pious Bishop could not but know of the Scripture-Doxologies, and of those of the First Ages of the Church as well as Mr. *Whiston*; but then 'twould have been most *unreasonable* in his Lordship to have urg'd an Adherence to These, against Those establish'd by our Church, and the Laws of the Land. Can it be thought *reasonable* that a Head of the Church

ſhould oppoſe to her Doctrines thoſe of Scripture and Primitive Antiquity; eſpecially where the Law has ſo clearly evinc'd and demonſtrated the Truth of thoſe Doctrines? Nay, this is ſo very *unreaſonable*, that I cannot imagine how Mr. *Whiſton* or any one elſe could ſuppoſe his Lordſhip to mean as he has ſuppos'd him; without ſuppoſing at the ſame Time that his Lordſhip were ſetting up to ſecond Another of his Order, and had a Mind to ſhare the Cenſure of the *Convocation*. Which, I believe, no One but Mr. *Whiſton* ever imagin'd. His Lordſhip's Meaning therefore muſt be, To ſecure Our preſent Eſtabliſh'd, that is, the Common *Athanaſian* Faith, without conſidering its Agreement either with Scripture or Primitive Antiquity; from which, if it ſhould differ, it would be moſt imprudent, and conſequently moſt *Unreaſonable*, in a Biſhop of our Church to give the leaſt Hint of it.

But farther, Mr. *Whiſton* could not but know, notwithſtanding he calls our Eſtabliſh'd Doxologies *New*, that they are very *Old*, being of about Thirteen Hundred Years ſtanding; and that the Doctrine they aſſert was ſettled by General Councils, and believ'd by Every Chriſtian

ſtian National Church in all Countries ever ſince; which in moſt Caſes is thought ſufficient Foundation for OUR *Faith.*

I hope by this Time 'tis plain to every Reader what his Lordſhip intended, *viz.* To caution againſt the Uſe of Thoſe Forms of Doxology, which, as his Lordſhip expreſſes it, *impiouſly* deny a Trinity of Perſons in the Unity of the Godhead; and that he expreſs'd his Meaning in as pertinent and ſignificant Phraſe as was poſſible for his Lordſhip to do.

The only Objection againſt this Meaning, and what alone could lead Mr. *Whiſton* into this Miſtake, are his Lordſhip's following Words, 'I do 'therefore charge it upon your Souls, 'as you hope to obtain Mercy from 'God the Father, through the Merits 'of Jeſus Chriſt our Lord, and by the 'Sanctification of the Holy Ghoſt——— Theſe Expreſſions indeed are moſtly ſo agreeable to the Stile of Scripture, that one would have ſuppos'd, if they had ſtood entire, that the Doxologies his Lordſhip was warning againſt, were Thoſe which diſagreed with the Scripture and Primitive Antiquity: But this

Difficulty vaniſhes at once, by reading the very next Words,— 'Three Perſons 'and One God, Bleſſed for ever': Which, as Mr. *W.* has clearly ſhown, are not to be found either in the Scripture, or among the Firſt Writers of the Chriſtian Church; and therefore as clearly ſhew that the former Clauſe ought not to be wreſted againſt the main Purport of His Lordſhip's Meaning.

Your Grace ſees how evident I have made it appear what the Right Reverend the Lord Biſhop of *London* intended by his Circular Letter, ſo far as it relates to Doxologies; That his Lordſhip did not mean the New-reviv'd Scripture Ones, us'd by ſome *proud* and *ſelf-conceited* Perſons; but thoſe Ancient Ones, agreeable to the Common *Athanaſian* Creed, continu'd in the Church for about Thirteen Hundred Years, ſettled in *England* by Act of Parliament, and dutifully us'd by every *Humble* Son of Our Moſt Holy Mother.

As to Mr. *Whiſton*'s Objection of the *preſent* Doxologies differing from thoſe of St. *Paul*, &c. and the Apoſtolic Ages; ſuppoſing that to be admitted, 'twould be ſufficient to reply, with the Biſhop

of

of *Apt*, in his late Appeal againſt the Innovating Cardinal *Noailles*, that We think fit to differ from St. *Paul*'s Opinion: But as theſe Doxologies are appointed by Authority, That alone ought to determine the Aſſent of every Subject of that Authority; and, as Mr. *Whiſton* himſelf confeſſes, They are found to be agreeable to the Determination and Practice of the Church almoſt ever ſince the Three firſt Centuries.

But, Mr. *Whiſton* ſhould conſider, that his Objection againſt theſe Doxologies, and the Common *Athanaſian* Creed on which they are founded, That they are not Scriptural or Primitive, is even by our Church determined to be falſe; for, in her *Eighth Article*, ſhe has plainly aſſerted, not only that this Creed *ought throughly to be receiv'd and believ'd*; but that it may be *proved by moſt certain Warrants of Holy Scripture*: And if he ſhould farther object, that he cannot find out theſe certain Warrants of Holy Scripture, he may be anſwer'd, that there are many *Greek* Manuſcripts loſt, in which theſe are contain'd; or at leaſt, that if he were not ſeduc'd by Pride and Self-conceit, he ought humbly to believe that the *Hereticks* have expung'd it; or

that

that St. *Athanaſius*, or whoever compos'd this Creed for him, as he liv'd nearer the Apoſtles Days, underſtood their Minds better, than he who lives Seventeen Hundred Years after them; and that therefore he ought to read this as a plain Comment on the Apoſtles more difficult Creed; according as Our Church, in her Rubrick, has appointed it ſhould be read inſtead of That of the Apoſtles, on certain Solemn Feaſts.

I think I can do nothing more in Behalf of theſe Doxologies, than to produce the Creed it ſelf on which they are founded; which being expreſs'd in ſuch plain and ſimple Words, and conveying ſuch clear and diſtinct Ideas, no Orthodox Chriſtian can make any Queſtion about its Truth

The Creed of St. ATHANASIUS.

WHoſoever will be ſaved: before all Things it is neceſſary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled; without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity. Nei-

Neither confounding the Perſons: Nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son, and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: And the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal and the Holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty, and the Holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God.

And yet they are not three Gods: but one God.

So

So likewise the Father is Lord, the Son is Lord: and the Holy Ghoſt Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every Perſon by himſelf to be God and Lord.

So we are forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater or leſs than another.

But the whole three Perſons are coeternal together, and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He

He therefore, that will be ſaved: muſt thus think of the Trinity.

Furthermore, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God, and Man;

God of the ſubſtance of the Father, begotten before the worlds: and Man of the ſubſtance of his Mother, born in the world;

Perfect God, and perfect Man: of a reaſonable ſoul, and human fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of ſubſtance: but by unity of perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt.

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth on the right Hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their Bodies: and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholick Faith: which except a man believe faithfully he cannot be ſaved.

Glory be to the Father, and to the Son; and to the Holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

This *Creed* is ſo very plain, that no Comment can make it plainer; and therefore our Church, with great Charity, has appointed only the *thorough* Believers of it to be ſaved.

I know very well that even Your Grace has been formerly yourſelf ranked among thoſe Perſons, who, ſeduced by Pride and Self-conceit, have publiſh'd New Forms of Doxology, agreeable to the

the Ancient Scriptural Ones, different from thoſe appointed by Authority, and receiv'd and us'd by Our Church. For Proof of which they quote thoſe at the End of Your Grace's Sermons on ſeveral Occaſions, in the following Manner:

SERMON I.

Which God of his infinite Mercy vouchſafe unto us, through the Merits of his Son Jeſus Chriſt our Lord. To whom, &c.

SERM. II.

To which God of his infinite Mercy vouchſafe we may all arrive, through *Jeſus Chriſt our Lord.*

SERM. V.

Which God of his Mercy grant it may be to every one of us, for his dear *Son Jeſus Chriſt* his Sake: To whom be aſcribed, as is moſt due, *Salvation*, and *Glory*, and *Power*, and *Praiſe*, and *Dominion*, for ever and ever, *Amen.*

SERM. VIII.

Now the God of Patience and Conſolation grant you to be like-minded

minded one towards another, according to Christ Jesus: That ye may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ:

To * *Him* be *Honour* and *Praise*, for *ever* and *ever*. Amen.

* [Note, 'Tis observed here, that tho' our Lord Jesus Christ is mention'd in the same Clause with God even his Father; yet by the Pronoun *Him*, your Grace seems to determine the *Honour* and *Praise*, which is to be given for *ever* and *ever*, to belong only to God the Father. Which may explain the Relative *Whom* in other of your Grace's Doxologies, and shew that 'tis confin'd *only* to *God*, the *Father* of our *Lord Jesus Christ*. *Note further*, This Doxology is at the End of your Grace's Most Christian Sermon on *Mutual Charity* and *Union* among Christians.]

Serm. IX.

Salvation, and Glory, and Power, and Praise, and Thanksgiving, be to him that sitteth upon the Throne, and to the Lamb for ever and ever, *Amen*.

SERM. XII. and Last.

Now to this God, [God the Father] who alone has *infinite Perfections*, and is a *God hearing Prayer*; let us aſcribe, as is moſt due, *Salvation*, and *Glory*, and *Power*, and *Praiſe*, and *Thankſgiving*, for *ever* and *ever*, Amen.

These Doxologies, faithfully tranſcrib'd from your Grace's Sermons, in which there is not the leaſt Mention of the *Holy Spirit*, and where the *Son* of God is manifeſtly omitted in One, and ſpoken of but ambiguouſly in the Other, and ſome of which are expreſs'd in the very Words of Scripture; theſe, I ſay, give great Ground indeed for the Inſinuation, that even your Grace at that Time thought the Doxologies which are agreeable to Scripture, might be innocently us'd by a Chriſtian, notwithſtanding any Father of the Church ſhould determine them to be Heretical.

But whatever were your Grace's Sentiments *then*, or ſuppoſing I ſhould admit that from hence they were very evident, I cannot ſee what Concluſions

can be drawn from thence injurious to to your Grace's Character *at present*. Men do not, we see it in many Instances, take up Opinions for Life, but only to retain till they find Reasons of Weight sufficient to alter them. Every One ought to yield to new Light and better Evidence; and as They are most likely to see the Force of an Argument who can view it on every Side, those Persons advanc'd to Places of Eminence can judge what of their former Opinions is to be held, and what to be parted with; can see what is *expedient*, as well as what is *lawful*; and if they should happen, according to vulgar Apprehensions, to depart entirely from all their former Principles, those below ought to applaud their Conduct; or at least believe they are the same Men, and that the Mistake arises from the Fineness of the Medium between Persons of such exalted Characters and those of the Bulk of Mankind *. 'Tis true, some have been

* *This Hypothesis is examin'd very critically in* ** ** ** *where are these Words:* ' *Principles, maintain'd for Conveniency, ought to be alter'd whenever* ' *the same Conveniency requires; which is so far from* ' *being an Alteration of Principle, properly speaking,* ' *that it is strictly and uniformly adhering to the great* ' *Principle of Conveniency.*

con-

convinc'd different Ways, and enlighten'd even by Disappointments; and by this Means, as well as by Advancement, have been led to confute their late declar'd Sentiments, and have endeavour'd to strip their Public Writings of their Common Meaning: But this is very rare, and seems the Peculiar Advantage of such fine Geniuss, whose Illumination breaks in in one Page to shew the Darkness of the preceding, and sometimes in one Part of a Line to show the Fallacy of the other.

But this is only admitted for Argument sake. The noble Stand lately made for Orthodoxy by your Grace, is a manifest Proof of your Sentiments formerly; the Zeal with which you appear'd for the following Subscription, the Truth of which is next to self-evident, demonstrates how firmly rooted those Thoughts must have long been in your Grace's Breast.

'I *A. B.* Profess Faith in God the 'Father, and in Jesus Christ *his eternal* 'Son, *the true God*, and in the Holy 'Spirit, *One God blessed for evermore.*

'Tis true indeed some Objection may be made to this Form of Words, especially as they are the Form enjoin'd to be subscrib'd by the *Heretick* call'd *Quakers*: but as they plainly contain the Doctrine of the Orthodox, your Grace would not let that hinder your Furthering its Success. Nor can I see that Attempts of this Kind, or any Attempts in Defence of the Common *Athanasian* Faith, should be stopt or impeded by any little Absurdity in the Expression.

Having mentioned this, I cannot however but think some Care ought to be taken, that *Our* Faith may suffer as little as possible by the Addition of absurd or imprudent Phrases us'd by its learned and zealous Advocates; such as the ingenious Mr. *Mist* has, notwithstanding his great Vigilancy, let slip in his late *Weekly Papers*; for, to mention no more, in one Place he charges the *Anti-Trinitarian* Hereticks with Blasphemy against *Jesus Christ* and the *Virgin Mary*; whereas the Latter, as your Grace has largely shown,* (she not being *One* of the *Undivided* Trinity,) ought not to have Divine Honour paid to her.

But

* See Serm. XII.

But that the Opposers may have nothing to say of your Grace's different Sentiments, I shall shew, even from the fore-cited *Sermons*, that your present Opinion is the same exactly that it was then; at least if your Opinion may be gathered from that Passage therein quoted from an *Ancient* Father of the *Church*, who liv'd when unstinted *Honour* to the *Blessed Virgin* began first to be given.

'Let *Mary* be held in *Honour*; but let 'the *Father*, *Son*, and *Holy Ghost*, be '*Worshipped*.'

Thus have I endeavour'd, as clearly as I could, to vindicate the Lord Bishop of *London* from the Charge of Mr. *William Whiston*; and have shewn his Lordship to be strictly Orthodox, notwithstanding Mr. *Whiston*'s plausible Suppositions to the contrary. Nay, I have shewn, that his Objection against the Doxologies, and the Creed on which they are founded, being Anti-scriptural, is of no Weight, because they are determin'd by our Church to be *proved by certain Warrants of Holy Scripture*; and to shew this more evidently, I have produc'd the *Athanasian Creed* it self. And as to your Grace, I have likewise shewn, although I have set the Objections against your

Grace

Grace in the strongest Light, that they conclude nothing; your Grace having very lately and very vigorously oppos'd even the Appearance of Heresy, and having endeavour'd to strengthen the Hands of the *Orthodox* by a *new* Subscription: Nay, I have, to clear your Grace from all Suspicion, shewn that at the same time you *seem'd* to be of another Opinion, you quoted with Approbation a Passage from an *Ancient* Father of the Church, in which Part of the Common *Athanasian* Doctrine is contain'd.

I take Leave of your Grace; and am, with all proper Respect,

May it please your Grace,

Your Grace's most Dutiful, &c.

A SHORT

VINDICATION

Of the Reverend

Dr. SACHEVERELL's Late Endeavour to turn Mr. WHISTON out of his Church.

Procul, O procul, este Prophani!

VIRG.

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A VINDICATION

Of the Reverend

Dr. *Sacheverell*, &c.

THE State of the Church at preſent is ſo very deplorable, that one cannot but fear the Event. All the Submiſſion ſhe claim'd, and all the Power ſhe exercis'd, in the Days of her Proſperity, ſeem now near an End. O the deſirable Times, when the Determination of a Council or Synod could ſtamp Truth upon Doctrines, or deliver up the Oppoſer to the Flames!

The Sacred Character then preſerv'd its Dignity, and 'twas equally puniſhable to oppoſe the Prieſt as the Magiſtrate. But ſuch is the Degeneracy of the Preſent Age, ſuch the Libertiniſm of Mankind, as to examine whatever they believe; and to laugh at the Doctrine of implicit Faith. *In verbo Sacerdotis*, are idle Words; and the Right of Private Judgment is vaunted into the Place of Church-Authority. By this Means, Hereſies and Schiſms, for which Multitudes have ſuffer'd Impriſonments, Confiſcations, Baniſhments, and even Death it ſelf, are now openly avowed and propagated; and the Quiet and Repoſe of the Church is thereby diſturb'd. Nor is this the Caſe here in *England* only; but even in moſt other Countries of the Chriſtian World. In *France*, what Encroachments have been made on the Rights of the Church, by the Means of the Cardinal *Noailles*, and the other Prelates who oppos'd the Papal See; and even in thoſe Countries, where Bigotry of another ſort ſeem'd Eſtabliſh'd for ever, what Advances have been made for this Liberty; nay, even *Scotland* it ſelf has produc'd Diſturbers of its Church's Peace and Union.

As

As to *England*, 'tis plain how much the Authority of the Church has loſt Ground, and how much the People have gain'd, ever ſince the Reformation. It is true, it was far from being ſo bad with Us at firſt, as it has come by different degrees to be at preſent: for even in King *Henry* the VIII's Days, after the Reformation began, many Perſons were put to Death for oppoſing the Judgment of the Church; and afterwards, in the other Reigns, proper Penalties were inflicted on every Oppoſer of her Authority. Nay, ſo horrid an Idea did the Church retain of the Word *Hereſy*, that the Writ *De Hæretico Comburendo* remain'd in full Force till near the End of King *Charles* the Second's Time; when the State thought fit to repeal that *Security* and *Self-Defenſe* of the *Orthodox*, fearing from the near Approach of Popery, that They themſelves might ſuffer from it. But even after that we exercis'd a Becoming Power, inflicting various Puniſhments on Diſſenters from us, till the Time of the Fatal Revolution. What Endeavours we have ſince us'd to regain the former Right of Perſecution, muſt be known to every one; and how zealouſly we have employ'd the little Authority left us, ſhews

plainly that if greater were allow'd, it would not remain idle in the Hands of Churchmen.

A late Instance of the Pious Zeal of one of Our Church has occasion'd these Reflections; I mean, that of Dr. *Sacheverell*'s Endeavour to expel Mr. *Whiston* from St. *Andrew*'s Church in *Holborn*. No Man can believe that any one of Mr. *Whiston*'s Principles would formerly have met with such favourable Treatment; a Prosecution would have immediately commenc'd against him, (if he had not before been torn to Pieces by the Christian Warmth of the Mob) and instead of being turn'd out of the Church, he would have been sent to Prison, and from thence to *Smithfield*. He ought therefore to have thank'd God the Proceedings of Dr. *Sacheverell* were no worse, and that he got off (as he assures he did) with a whole Skin; for, if the Zealous unknown Man and Woman, who only call'd him *Old Rogue*, and whose Wisdom discover'd him to *look* like an *Old Rogue*, had happen'd to have been overheard by Others of equal Sagacity, he might probably have felt the full Force of their Resentments; nay, if Mrs. *Humphreys*, according to his own Account, had

not

not interpos'd, he might have undergone much more even from Dr. *Sacheverell* himself. So that he ought, I think, instead of Publishing an Account of this Affair, to have wrapt himself up in his Integrity, and not have trusted himself again in a Place of such imminent Danger.

However, since he has appeal'd to the World, I shall shew that what Dr. *Sacheverell* did, in this Affair, according to the Account of Mr. *Whiston* himself, is justifiable, and fit to be done; and that the Doctor has the Example of all Ages to vindicate his Conduct.

The *Flying-Post*, who first took Notice of this Matter, puts several Queries as to the Legality of the Proceeding; but as the Author of that Paper is generally esteem'd a Schismatick, all his Reasonings and Queries might be disregarded: Notwithstanding, because some of our own Church may possibly run into the same Curiosity, I shall produce a *Canon*, by which, and many others of the same kind, not only half the People in every Church throughout *England* might share the like Fate, but also most of their Teachers, and perhaps even Dr. *Sacheverell* himself, *Can.* V. "Whosoever shall

" here-

" hereafter affirm, that any of the " XXXIX Articles, agreed upon by the " Archbiſhops and Biſhops of both Pro- " vinces, and the whole Clergy in the " Convocation holden at *London*, 1562, " are in any Part Superſtitious or Erro- " neous, or ſuch as he may not with a " good Conſcience ſubſcribe unto, let " him be Excommunicated, *ipſo facto*." Now the leaſt that this Canon can be ſuppos'd to inflict, is to be ſhut out from the Aſſemblies of the Saints; nay, for ought I know, thoſe hard Words, *ipſo facto*, may be conſtrued to extend to a Man's worldly Goods.

The Reaſon therefore for Dr. *Sacheverell*'s Proceedings ſufficiently appears from this Canon; which has determin'd Mr. *Whiſton* to be *ipſo facto* Excommunicate, that is, to be Excommunicated without farther Proceſs, for denying Subſcription to theſe Articles, and for oppoſing as Erroneous the Eighth *Article*, which has determin'd the Creed of *Athanaſius* to be *throughly receiv'd and believ'd*. Indeed there ſeems to lie an Objection againſt this Proceeding from Another Canon, which Excommunicates all *ipſo facto*, who ſeparate themſelves from our Church's Worſhip: But I ſhould think the Objection in this Caſe groundleſs

leſs; and that the Obligation to come to Church enjoin'd by the 9th Canon, cannot extend to thoſe whom any other Canon has excommunicated *ipſo facto*, and conſequently excluded from it.

But this Excluſion from our Churches is not only warranted by this Canon, but from the Practice of all Ages. *Fontenelle*, in his *Hiſtory* of *Oracles*, tells us, That the Heathens were ſo jealous of expoſing their Myſteries to the Eyes of the Profane, that whenever they diſcover'd any of the Sectaries among the Philoſophers or Chriſtians, who oppos'd their *Plurality of Gods*, the Worſhip ſtood ſtill, and the Prieſt declar'd the God was dumb, till the Profane Perſon was baniſh'd the Aſſembly. Agreeably to this the Chriſtian Church in *Rome*, and other Popiſh Cities, where Exorciſms are practiſed, find the ill Influence the Preſence of any Proteſtant Heretick has on the Work; for ſuch is the Obſtinacy of the Devil, that he will not leave the Orthodox Habitation he poſſeſſes, till they have oblig'd the Heretick to depart. I might, I doubt not, produce many other Inſtances, both from Popiſh and Proteſtant Countries, of this Practice: But as theſe are ſufficient to juſtify the Reverend Doctor, in his late Proceedings, I ſhall

ſpare

spare my Reader and myself that Trouble.

I cannot conclude without one Remark farther, on this Occasion, which is, that notwithstanding the Authority of the Co non, and the Example of both Pag and Christian Churches to support hi yet such was the Calmness and Temp of Dr. *Snobovertill*, that he suffered Mr afterwards to be admitted into *his* Chur of St. *Anbois*, and only kept him from i feeling the Better sort of People in t Pews with his Heresy.

Mr. *Whiston* has further publish'd a Le ter to the Reverend Dr. *Hoadly*, wh he says behav'd with uncommon Decen cy and Temper in the Pulpit; but th he would not so much as receive his L ter when sent him. And very well did not; for the Doctor weigh'd the D ficulty of converting Heretick's; and co sider'd, that 'tis much easier to *reject* tho than by *his* Admonition to *convince* a one of them. Besides, Mr. *Whiston* is Heretick of that Enormous Size, as deny even the Heresy he is charg'd wi nay, to this very Account he has added Confession of Faith, which if not im diately Censur'd, may be thought be very Christian.

FINIS.